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THE ROSARY OF MARY.

TO OUR VENERABLE BROTHERS THE PA-TRIARCHS, PRIMATES, ARCHBISHOPS,

The following translation of the Holy Father's latest Encyclical on the Holy Rosary. appeared in the N Y. Freeman's Journal of the 2nd inst. It was under manifold forms those salutary translated especially for that paper. LEO PP., XIII.

MARY THE PLEDGE OF PEACE.

course, after the parents of the human society of this kind. race had fallen into sin and all their THE SOCIETY OF THE ROSARY HOLDS posterity became marked with the same stain, Mary became the pledge of the re establishment of peace and salva-

His most holy Mother wonderful tokens sidered in its origin, it is distinguished of honor. During His hidden life He above all similar institutions by its of honor. During his hidden he had been considered antiquity, since it has had for its found-two miracles He performed—one a miracle of grace by which Elizabeth's babe leaped in her womb when Mary saluted her; the other a miracle of nature by tained them in the largest possible which Jesus changed water into numbers.

wine at the marriage of Cana.

And afterward, when Christ, at the end of His public life, established the New Testament, which must be signed with His Divine Blood, the signed with His Divine Blood, the signed with the power explained at length. But the power the signed with the property of this sense the power than the largest possible numbers.

The form, and, so to say the soul, of this institution is the Rosary of Mary, the virtue of which we have elsewhere explained at length. But the power

THE ROSARY.

On the approach of the month of AS PRACTICED BY ASSOCIATES OF THE October, We were unwilling, Venerable Brothers, to fail to write to you again this year ; with our utmost ardor we exhort each one of you anew to merit grace for yourselves and for the Divine office, Church militant by the recital of the This species of prayer seems, in the Providence of God, to have taken on a marvellous growth at the end of this century, in order that by its means the flagging piety of the public, unceasing and common. faithful might be stimulated, as wit-

service of the Mother of God. FLOWERS OF MAY, FRUITS OF OCTOBER. ers to this divine Mother, and now we would that October, the month of fruits, he smallest divine Mother would that October, the month of fruits, In the month of May we offered flowbe employed by all to honor her with a —that mother whom the Holy Scripspecial devotion and affection. For it tures and the history of the Church is fitting that these two seasons should salute as "She who has vanquished the be consecrated to her who has said of devil and triumphed over all errors." herself, "My flowers are the fruit of In truth, the Rosary of Mary does unite honor and riches." (Eccl. xxviv., 23.) the faithful who practice this devotion

BROCHERHOOD clined, have never, pernaps, been so binding as in our own days, nor sought after with such warm and unition of which me versal ardor. None can complain that this natural leaning, which is in itself a most notable one, is turned to evil. We do indeed witness different combinations of groups of impious men who join effort "against the Corat. Domin." (Ps. ii., 2.) SHOWN IN THE ANNALS OF THE

pious associations are better appreci-ated than they were, that they are recalling the defeat of the Turkish more numerous in the Church, that the bonds of charity unite all the faithful as in a common home, and, so to speak, establish them to such a degree that they may be truly called and that they seem in reality to be "brethren."

On the other hand, suppress the charity of Christ and none can take glory in this name or in this union. Tertullian once vigorously expressed this truth in these terms: "We are your brothers by nature because we have but one mother, although you be hardly men, seeing that you are wicked brothers. But how much more TRIARCHS, PRIMATES, ARCHBISHOPS, justly are they called brothers and re-BISHOPS, AND OTHER ORDINARIES IN cognized as such who acknowledge one PEACE AND COMMUNION WITH THE God, who have imbibed one spirit of holiness, who from the one womb of like ignorance have passed amid ter-rors to the one light of truth."

THEY ARE OF ANCIENT ORIGIN.

societies of which we speak. Such are clubs, rural banks, gatherings held on Venerable Brothers, health and feast days for the recreation of the Apostolic Benediction.

How important it is both for public ternities and many other unions and private interests that devotion to founded for excellent ends. In truth, mind, patronages for youth, confrathe most august Virgin Mary should all these institutions, though seemingly be maintained assiduously and spread of recent origin, owing to their with ever growing zeal, will be under names, forms and their particstood by everybody who reflects on the eminent position of honor and glory in which God has placed Mary. From all eternity He chose her to become the are to be found at the very beginning eternity He chose her to become the mother of the Word who was to clothe Himself in human fiesh. He so distinguished her, too, from among all that is most beautiful in the three orders of nature, of grace and of glory that the Church justly attributes to this Virgin the folk wing words: "I came out of the mouth of the Most High, the first-born before all creatures." (Eccl. xxiv., 5) especially there is not a district or town, and hardly a parish which does Then, after the ages had begun their not contain several, or at least, one

Amid these groupings We have no hesitation in assigning the place of honor to the confraternity known as The only son of God lavished upon that of the Most Holy Rosary, for, con-

He confided the Blessed Virgin to the beloved apostle with these sweet words, "Behold Thy mother." (John, xix., members of the confraternity to which it has given its name, are especially

self, nailed to the cross, left us as His are especially efficacious in obtaining testament. "Behold your mother." heavenly aid when made publicly,
We shall consider all our aspirations with perseverance and union, by a crowned if the result of Our exhorta- great number of the faithful, in such tions be that devotion to Mary becomes
mearer and dearer than aught beside
to every one of the faithful, and if it be given to all Christians to attribute to themselves the words which John wrote Christ, awaiting the promised Holy of himself. "The disciple took her to his own." (John xix., 27.)

The disciple took her to prayer."—(Acts i., 14.) Those who THE RECENT GROWTH OF DEVOTION TO employ this method of praying can

never fail to obtain fruit.

ROSARY. Now this is precisely the case of the associates of the Holy Rosary. Just as the priests, by the recitation of the beseech God publicly, too, the prayers of the associates in reciting the Rosary, or, as several Roman Pontiffs have named it, the " Psalter of the Virgin," are in a sense

And as public prayers are, as we ness those temples, those noted and have said, preferable to private renowned shrines consecrated to the prayers and have a greater power of impetration, the confraternity of the Holy Rosary has been styled by ecclesiastical writers as "the suppliant host, CATHOLIC SOCIETIES PROMOTE TRUE by a common tie similar to that which exists between brothers or among he forma soldiers lodged in the same tent. Thus is constituted a well disciplined army,

often diverted from its true end and prayer, and when we pray it is not for

troops near the Echinades, and the brilliant victories gained in the last century over the same people at Temesvar, in Hungary, and in Corfu. Gregory XIII. perpetuated the memory of the first of these triumphs and instituted a feast in honor of Mary of Victories. Subsequently, our preda Victories. Subsequently, our prede cessor, Clement XI., put this solemnity under the title of the Rosary and de-creed that it should be celebrated every

year throughout the Church. From the very fact that this suppli-ant host is "recruited under the stand ard of the divine Mary," a new merit and a new honor redound upon her. HONOR TO MARY NOT DISHONOR TO

The frequent repetition of the " Angelical Salutation " after the "Lord's Prayer," in the recitation of the Rosary, tends mainly to this end. At first sight it might seem as though this repetition is in a sense incompatible with the honor due to the Divinity, and that it creates a danger of giving some foundation to the belief that we place greater confidence in the patronage of Mary than in the Divine power. But the real effect is so different that, on the contrary, nothing more easily touches God and makes Him propitious

to us.

EXPLAINED BY ST. THOMAS. For. Catholic faith teaches us that we though the manner of supplication should differ, since it is the source of all blessings that we invoke in God, whereas, we look upon His holy ones as intercessors. "Prayer," says St. Thomas, "may be two fold. We may ask a person for something which he himself can give us, or we may beg him to obtain something for us from another. To God alone ascends prayers of the first category, for all our prayers should be subordinated to the obtaining of grace and glory, which God alone gives, according to what is said in Psalm lxxxiii., 12th verse: "The Lord will give grace and glory. But prayers of the second kind are addressed to the saints, to the angels and to men, not to make our requests known to God by them, but in order that our prayers may be heard through the merits of intercession. Hence it is that we read in the Apocalypse, chapter viii., fourth verse, that "The smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel '" (St. Th., 2a.,

THE MOST POWERFUL OF INTERCESSORS. Now who, of all the dwellers in the abode of the elect would dare to pretend to rivalry in merit with the august Mother of God? Who sees more clearly in the Eternal Word the Wherefore We, who, all unworthy as We are, represent here below the light shines for us, cease to celebrate the praises of such a mot er. Knowing well that by reason of Our advanced age this period will not be long. We cannot help repeating to Our brothers in Jesus Christ, all and singly, those last words which He Himself, nailed to the cross. left us as His pains that weigh upon us, the wants which besiege us. To whom has been cates the Virgin with the same words she uses to supplicate God: "Have

mercy on sinners. The members of the confraternities of the Holy Rosary are doing an excellent work in weaving wreaths of prayer, as it were of roses, to Mary. So high is the greatness of Mary, so powerful the favor she enjoys with in need is to attempt to fly without wings.

DOING THE WORK OF ANGELS. The association of which we speak has another quality about which we

must not be silent. Whenever we meditate in the recital of the rosary of Mary on the mysteries of our salvation constantly and most efficaciously, so we imitate as closely as possible that most holy office once entrusted to the heavenly host of angels. They revealed successively and in due time. those mysteries, they played a great part in them, they added to them their pious presence, at one time afflicted, at

another triumphant. Gabriel was sent to the Virgin to announce the incarnation of the Word Eternal. Angels celebrated the birth of the Saviour in the cave of Bethlehem It was an angel who warned Joseph to take flight and to withdraw into Egypt with the Child. In the garden olives, when Jesus, overwhelmed with grief, saw the sweat of blood ooze out from all His body, it was an angel who reverently consoled Him. When He came forth from the sepulchre triumphing over death it angels who announced the fact to the holy women. Angels reveal the truth that Jesus has ascended to heaven and proclaim that He will return thence, surrounded by the heavenly hosts with whom He will join the elect to lead them to the celestial choirs over which the holy Mother of God has been ex

Jerusalem, and to the company of many thousands of angels "(Heb xii., 22) For what is there more glorious or sweeter to dwell upon than the

thought of praying in company with the angels? What hope, what confidence may one conceive of enjoying in heaven the blessed society of the angels when one has, as it were, helped them on earth to fulfill their THE ROMAN PONTIFFS AND THE ROSARY.

For these reasons the Roman Pon-tiffs have always lavished the most exalted praise on an association so devoted to Mary. Innocent VIII. calls it "the most devout confraternity" (Splendor paternae glorae, 26th nity" (Splendor paternae glorae, 26th Feb., 1891); to its efficacy Pius V. attrib-utes the following results: "The faithful of Christ are suddenly changed into other men; the darkness of heresy is faith revealed " (Consueverunt R. R. P. P., 17th Sept., 1569); Sixtus V., noting how useful this institution has

been to religion, avows his own zeal for the Rosary. Many other Pontiffs, too, either enriched this devotion with the most abundant and honorable indulgences, or took it under special protection by giving it a name or by according to it divers proofs of their

LEO XIII. FOLLOWS THEIR EXAMPLE. Stimulated by the example of our predecessors, we, too, venerable brothers, fervently exhort and encourshould address our prayers not only to God, but to the blessed and to the inhabitants of heaven (Trent Sess., xxv.), to cherish with especial solicitude this sacred host, in such wise that it may, thanks to your efforts, see a daily increase of effective membership enrolled under its standard; that, by your con-currence and that of those of the clergy under your charge to whom the care of souls is chiefly intrusted, he mass of the people may arrive at a true knowledge and appreciation of the virtues of this association and of its utility for the eternal salvation of men. We urge this the more earnestly since, within quite recent times, there has been a reblossoming of one of those forms of devotion to the Mother of God in the Rosary—the "Perpetual Ros ary." We heartily bless this institution and earnestly desire you to consecrate your zeal and activity to its in-

> We entertain a most lively hope that the praises and prayers of the Rosary will prove most powerful when, issuing from the lips and hearts of a great multitude, they go on unceasingly, and when day and night alternate in the different regions of the globe the continuous concert of prayerful voices rises in harmony with meditation on divine things. The continuity of prayer and praise was designated many centuries ago by those divine words addressed to Judith in a canticle of Ozias: "Blessed art thou by the Lord, the most high God, above all women upon earth, because he hath so magnified thy name this day that thy praise shall not depart out of the mouth of men." And all the people of Israel acclaimed these words, crying out: "So be it, so be it!" HIS BLESSING

And now, as a pledge of heavenly favor and in testimony of our paternal love, we grant the Apostolic Benedicin the Lord to yourselves, venerable brothers, to your clergy, and to all the people confided to your faith and vigilance.

Given at Rome at St. Peter's, on the 12th of September, 1897, in the twentieth year of our pontificate. Leo XIII., Pope.

Pope Leo and the Rosary.

From the Monitor, London. XIII. to the Blessed Virgin will never be fully realized. The recital of the rosary is his most frequent practice, and it is only when one observes him assisting at the Mass of thanksgiving, which immediately follows his own Mass in his private chapel, that one begins to grasp some idea of the ex-tent of the Pontiff's love for Our Blessed Lady. There he may be seen as he kneels at a prie dieu in his white robe, frail, delicate figure, and in his eye the fire and animation of a young ing his beads. In his garden in the summer may he also be noticed walking slowly to and fro, the while he recites in a low voice the mysteries of the rosary, and when we know of how he presented that most eloquent preacher, Father Bernard Vaughan, S. J., with his own beads on which he had recited the Paters, Aves and Glorias so often, we feel that, besides this being a delicate appreciation of Father Vaughan's moving orations, it is an intimation that he would wish all Catholics to persevere in their devotion to the Mother of God.

It is a curious fact that London Punch, one of the bitterest anti-Irish publications ever known, should owe much of its celebrity to Irish genius. Dovle, a Limerick man, was long its controlling spirit; and now Millikin, a Cork man, another of Punch's stars, follows him to the tomb, where there is It is, then, to those who recite in little room for humor. We surmise common the pious prayer of the that the Millikin of Punch must have Rosary that are best applicable the been related to the celebrated Cork words which the Apostle Paul adwit of the same name-a friend of dressed to the new disciples of Christ: Prout—who made the literary world 'You are come to Mount Sion, and to laugh with his inimitable "Groves of You are come to Mount Sion, and to Barrey."—Buffalo Union and Times.

You are come to Mount Sion, and to Barrey."—Buffalo Union and Times.

You are come to Mount Sion, and to Barrey."—Buffalo Union and Times.

Which we do the city of the living God, the heavenly Blarney."—Buffalo Union and Times.

THOSE PRELIMINARIES.

N. Y. Freeman's Journal. We will look at some more of Dr. McAllister's statements and endeavor to relieve him of some of his perplex-

Doctor-I confess that as a man of modest intelligence, I have most serious difficulties in the way of accepting this definition (of Papal infallibility) as tion of decrees in an infallible Church a valid basis for the proof of the inspiration of the scriptures.

Freeman-To the Catholic mind the inspiration of the Scriptures rests on the teaching of the infallible Church affirming their inspiration and not on the decree affirming the infallibilty of the Pope. Consequently, you are not sked or expected to make the latter the canons and decrees adopted in that decree the basis for the proof of the in-spiration of the Scriptures. This is so plain that a man of even "modest intelligence" ought to see it.

But possibly the thought in your mind was something like this: Church erred in defining Papal infallibility. She is therefore fallible, and should be so recorded. But be careful being fallible, her authority is not a that you do not confound the form of valid basis for proof of the inspiration of the scriptures. If you meant this and the form used by the Pope in —and we do not say you so far forgot sanctioning and promulgating it your dialectics—our reply is that in The decree, before the Papal sanction Papal infallibility you beg the question passed by Congress before it receives and assume as true the very point you the President's signature. Such a law have undertaken to prove. only to meet the gratuitous assertion the Papal sanction the decree is not a with a gratuitous denial, and the dogmatic decree. At Trent the Pope affirmation that the Church did not and the council were one, and acted as to prove it. Next!

The council was, therefore, general, and its dogmatic decrees binding on the faithful.

Determine the council was, therefore, general, and its dogmatic decrees binding on the faithful. and could not err in defining Papal infallibility. It is not for us at present

Doctor-Let it be noted that this infallible decree affirming the infallibil ity of the Roman Pontiff affirms also that the Divine Redeemer has furnished or endowed His Church with infallibility. And yet the consent of this infallible Church is not essential to the infallibility of the Roman Pontiff. His definitions are of themselves infallible and not from the consent of the infallible Church. May I not borrow your principles of dialectics once more and ask: If the Church has been endowed by the Divine Redeemer with infallibility, why are not her definitions given in general councils, irre-formable of themselves, and not from the consent of the Roman Pontiff? Do not the various definitions of an infallible Church give us infallible councils as well as an infallible Pontiff? And does not such a double infallibility destroy itself?

Freeman-Such a double infallibility would certainly destroy itself. But such an infallibility has no existence outside the doctor's imagination, and it would have no existence even there if he had studied Catholic principles more with a purpose of understanding them than of refuting them.

The doctor's perplexity rises from his ignorance of the truth that a general council of the Church can have no existence without the head of the Church, the Pope. Without him it would be a body without a head, and would be no more capable of speaking for the Church than the doctor's headless body would be able to speak for him. To imagine an infallible council to imagining an intelligent and speaking man without a head. The Church is a living, teaching or

ganism, whether in council assembled or dispersed throughout the world, and as such must have a living, speaking, teaching head. There can therefore be but one infallible authority-that of the Church, just as in the doctor there is but one intelligence-that of his par-The depth of the devotion of Leo sonality. He may raise the question whether it is in his body or in his head, but wherever it is it is his head that gives it power of utterance. To imagine two infallibles, one in the body of the Church and another in her head, is analogous to imagining two minds other in his head. As he does not imagine the latter he should imagine the former. Had he thought of this he would not have been perplexed, nor would he have written the nonsense about a double infallibility-one in the body of the Church and another in the head The head and the body of the Church are inseparable, constituting one or When the head speaks the ganism. whole organism, in its divinely constituted totality, speaks. Had the doctor understood this he would not have spoken of the Church and the Pope as wo separate authorities, or of the Church separated from an essential part of her—her head. To imagine her in that condition is to imagine her long as we believe in the divinity of Christ, who promised her life to the end of the world

Doctor-If the Church has been entions given in general councils, irreformable of themselves, and not from the consent of the Roman Pontiff?

Freeman-Because without the Roman Pontiff's consent or sanction no council is a general one. It is his official sanction and approval that gives a council its ecumenicity. There s no infallible council without the Pope, because without him there can

councils. Hence the necessity of consent before the decrees of council are irreformable.

Doctor-Again, it is exceedingly perplexing to me, as a somewhat careful student of the history of Roman Catholic councils, to note how this Vatican decree of the infallibility of the Roman Pontiff evidently led to a change of statement in the promulga-

Freeman-No particular form is essential in promulgating a decree. It is enough that the Pope indicates the decree and manifests his intention to make it binding on all the faithful.

There is no stereotyped form.

Doctor—The official records of the council to be the action of the council itself, in which the Roman Pontiffs Paul III., Julius III. and Pius IV. were

successively the presiding officers. Freeman—Those canons and decrees were certainly the action of the council itself, and it was proper that they your dialectics—our reply is that in The decree, before the Papal sanction, saying the Church erred in defining may in a way be compared to a law We need has no force; it is not a law. Without The council was, therefore,

are explicitly called the canons and decrees of the council, not only on the title-page of the volume containing them, but also in the enacting clauses recorded in the proceedings of the

council. Freeman-That is right. They were certainly the canons and decrees of the council, and it was highly proper to call them so. The doctor compares the action of the Council of Trent and that of the Vatican, and says of the lat-

Doctor-In the record of enactment of the decrees in the body of the vol-ume, the authority by which they are promulgated is not that of the council, but of Pius IX.

Freeman-Certainly it is the Pope who promulgates, but here you are evidently confounding the passing of the decree by a vote of the council with the promulgation of the decree by the Pope. But proceed.
Doctor—The council doing nothing

more than give its approvalor consent? Freeman-Nothing more! And is that the way, Doctor that you are a 'somewhat careful student of the hisory of Roman Catholic councils?" At the Vatican, as at Trent, there was a general council. The Pope and the council were one. The doctrine of Papai infallibility was discussed as other doctrines were discussed at Trent. The decree was formulated and adopted by a practically unanimous vote, after which it was sanctioned and promul gated by Pius IX, in presence of the council that had enacted it.

In concluding for the present we will put a plain question to the doctor in reference to his statement. It is this: Did not the council adopt the decree by note before the Pope promulgated it? We ask you as a careful student of the history of councils to answer this question affirmatively or negatively. And if affirmatively, we ask you why you endeavored to leave the impression in the minds of your readers that the Pope promulgated the decree as his own act, the council doing nothing more than consenting? Is that treating your readers rightly? Did not the Pope on that memorable occasion act as the spokes man of the council, announcing its decision to the world?

Look at your Vatican volume again, and do it this time in your capacity of 'a somewhat careful student.

"FATHER" IGNATIUS CRY OF ALARM.

Well-Known Anglican Monk Says the English Church is Threatened With Schism.

Nottingham, England, Sept. 29.-There was a sensation here to cay during the session of the Anglican Congress. In discussing the progress life and thought of the Church of England in the Victoria era," the debate assumed a dramatic turn by the appearance of "Father" Ignatius, the famous Monk and superior Llanthony Abbey, which he founded. In an impassioned speech, Father Ignatius declared that the school rep resented in the present congress by the Dean of Ripon and the Archdeacon of Manchester was treating creeds as dowed by the Divine Redeemer with illusions, denying Christ and taking infallibility, why are not her defini away God. Thus he continued, was the very raison d'etre of missionary work destroyed, and he exclaimed We are on the fringe of a great

The speaker was not interrupted and several times he was warmly cheered.

It is one of the strangest traits in this strange, complex human nature of ours, that we shrink from hearing that